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into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obsidian in their mouths or in their hearts, because with this their children would not be born with mouth eaten away—lipless; or they would not be born with noses eaten away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon those of Xaltocan worshipped as a god, and they laid offerings before him and paid him honor.

Auh inic quintemmatia: inic mopatiaia, inic amo iuhqui impā muchioaz: itztli incamac, anoço inxillā quitlaliaia: ipāpa inic amo tencoaiuizque, tencoatizque impilhoan: anoço iacacoatizque, iacacotonizque, anoço tempatziuizque, tennecuiliuizque, ispatziuizque, inecuiliuizque, isoacaliuizque: in anoço atlacacemele tlacatiz, in amo tlacamelaoac.

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Inin metztli, iehoan quimoteutiaia in xaltocameca: quitlamaniliaia, quimauiztiliaia.

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[p. 10 is blank]

5: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

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After the sun had set, the moon began to move. Thus the one got away from the other. And thus they come forth at different times. The sun endureth one day, and the moon worketh at night (or illuminateth at night). From this cometh what is said: that Tecucistecatl would have been the sun if he had cast himself first into the fire, because he was named first, and offered precious things in his penance.

Despues que el sol se puso començó la luna a andar: desta manera se desuiaron el vno del otro: y assi salen ẽ diuersos tiempos. El sol dura vn dia y la luna trabaia en la noche o alumbra en la noche. De aqui parece lo que se dize q̃ el tecucistecatl avia de ser sol si p'mero se ouiera echado en el fuego porque el p'mero fue nõbrado y ofrecio cosas preciosas en su pñia.

Eclipse of the Moon.

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When the moon is eclipsed, he becometh almost dark; he becometh blackened; he turneth a dark brown. Then the earth darkeneth. When this cometh to pass, women with child feared miscarriage. A great dread seized them that that which they had in their bodies would become mice. And as a remedy for this they took a piece of obsidian in the mouth or they placed it in the girdle over the belly and [did so] in order that the children [whom they carried] in the womb would not be born lipless or noseless or wry-mouthed, or cross-eyed, or that [one] might not be born monstrous.

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Quando la luna se eclipsa parase casi oscura, ennegrecese, parase hosca: luego se escúrese la tierra. Quando esto aconteçe las preñadas temian de abortar, tomauales gran temor que lo q̃ tenian en el cuerpo se a de boluer raton. Y para remedio desto tomavan vn pedaço de ytztli ẽ la boca o ponianle en la çintura sobre el vientre y para que los ninos que en el vientre no saliesen sin beços o sin narizes, o boquituertos, o bizgos: o porq̃ no naciese monstro.

The people of Xaltocan held the moon as a god and made him special offerings and sacrifices.

Los de xaltoca tenian por dios a la luna y le hazia particulares ofrendas y sacrificios.

846 **Thirty-fourth Chapter, in which are told and mentioned what they did when they visited women recently delivered, and other things which were done where a woman recently delivered dwelt.**

And here it is told that when a child was born, and when [the mother's] relatives knew of it, and it was known and the news spread and was noised abroad, her family and blood relations were assembled and brought together. They set forth, and came and proceeded to visit the much revered child.

When they entered, at the very first, they took ashes; they anointed their knees with ashes; they rubbed themselves. And also they put ashes on the knees of their children yet in the cradles; or those still crawling, going on all fours; those who stood, who already took to their feet; the boys, girls, youths, young men, unmarried girls, and young women. Everywhere, on all parts of the body they placed ashes; on every joint and articulation: their ankles, their elbows, their buttocks, over the kidneys, the napes of their necks, their shoulders, but especially their knees.

●[751] And it was so said and averred that thereby they would not become lame. But if this were not so done, they would become lame, and all the joints, in every place, would creak.

846 372 And also for four days they carefully watched the fire. It never went out. It continued to flare up, to grow and increase, to flare red. They thus carefully started it; it was well set. And no one might take the fire. And if anyone wished to take the fire, or a light, they would not give it to him, lest he take renown from the child who had been born, until the [851] four days had ended, or for still a few days, when they bathed him.

Injc cempoalli ommatlactli onnavi capitulo, vncan mjtoa, moteneoa: in tlein qujchioaia in qujmontlapaloaia in mjxiuhque: yoan in oc cequj in muchioaia, in vncan onoca mjxiuhquj.

Auh njcan mjtoa: in jquac aqujn tla otlacat piltontli: in oconmatque yoaiolque, in onmachoc, in otepan ocenman, in otepan onmotecac. Niman ic nenechicolo, necenquixtilo, in jtlacaiooan, in jcujtlaxcolloc eoa, viloa, pipiliooa in qujtlapaloxque, in jxco, ijcpac, tlachixxque piltontli.

In iquac oncalacque, oc ie achto concuj in nextli: ic onmotlanquanexvia, onmomamatiloa: yoan no qujmontlanquanexuja in inpilhoan, in oc coçulti, anoço in ie movilana, coionenemj, in ie moquequetza, in ie imjcxi caana in oqujchpipiltotonti, in cioapipiltotonti, in telpupuchpipil, telpucatoton, ichpupuchpipil, ichpucatoton: novian qujntlatlalilia in nextli, in jzqujcan inçaçaliuhian, in jmjhilpicaiocan, in jnquequciultitech, in jnmolicpi ytech, yn jntzintenpan, in incujtlacaxiuhian, in jnquechtepultitech, in jmacolpan: oc cenca ichoatl in jntlanquac.

Iuh mjtoa, qujlmach ic amo tlanquananatzinjzque: auh intlacamo yuh muchioa, tlanquananatzinjzque: yoan nanatzinjz, in jzqujcan in çaçaliuhian.

Auh yoan navilhujtl in vel qujpia tletl aquĕman cevi, xotlatica, oalantica, oacalantica, mopipitztica, vel quicpeoa, vel ic peuhtica: yoan aiac vel ontlecuj. Auh intla aca ontlecujznequj tletlecujc: amo qujmaca, injc amo quitleiocujlizque piltontli, in otlacat: ixquichica in ontlamj navilhujtl: anoço in oc izquilhujtl caltizque.

[p. 112 is blank]